F 342 [404 cont.] be mentioned. Here the house stands on piles 1.50 to two meters above the ground and has vertical walls about 1.50 meters high. Above this there is a very high roof which, except in front, drops to the height of the floor, offering double protection inside F [132] against the often very cold winds in these areas. [405] An inner gallery is built against the house on the front, with the floor lower than that of the house; it is partially closed off at the front by a wooden or bamboo balustrade. In front of it and somewhat lower still is an outer gallery that is not closed off. [Illustration appears here.] This is often attached to the galleries of the adjacent houses, so that a number of houses in the same row are connected with one another. The houses of prominent persons often F [531 554] have three galleries. Woodcarvings are common around the door and in other places. The houses of the Ngada serve as dwellings for only one or two small families [gezin]. During the day peo- F [512] ple stay in the front gallery and at night inside the house where a fire always burns.

I 342 From the foregoing description it is already obvious that the building materials are always wood and bamboo, never stone. An exception to this general rule is found in the houses on Bali B L and a part of Lombok where clay and natural stone are used. 342 "The typical Balinese dwelling is an oblong rectangle divided into three parts. The front part includes the rice granaries, or in some cases the cattle shed, and accommodations for guests; the second, the [406] sleeping rooms and the kitchen of the family; and the third, the house temple. The living rooms are B [316] of clay and covered with thatch or atap. In the stony areas of Karangasem and Bangli, which are poor in clay, natural stone is used for the walls and bamboo laths for the roof covering. Well-to-do Balinese divide their compounds, which cover a greater area, into more sections, each of which is used for a particular purpose" (1). [Illustration appears here.]

1. Encyclopaedie van Nederlands Indië, Vol. I, p. 121. See also the detailed

764 kampongs with plazas and tombs all over. The latter are usually rectangular stone piles with flat covers, which are evidently lifted in
342 order to put in more bodies. Some of the houses have high pitched roofs coming down to the floor on all sides. They appear to be hooded, and are rather ragged inasmuch as they use alang-alang grass for thatch. Some houses are simpler and follow a more usual design, but all have a different look from those in, for example, Celebes or Ambon. I saw no gaba-gaba
●[531] here, but rice stalks are used in the same way and they look like narrower gaba-gaba strips. I
[778] asked at one kampong if they had pusaka houses, and the answer was yes.

[782] I have seen no offering posts yet. I stopped
797 to talk with the priest at Ndetosoko. He was named Nalles and has a church and school and is starting to plant coffee for the church. The nearby kampongs look pagan to me, but he says that about half of the population in these villages have been converted. It is the usual story: the older ones stay pagan. I talked
121 quite a while with him and he advised my choos-
124 ing a kampong near Wolowaru. We then went back toward Ende, and at 7 km. out we stopped at Roworeke. It is on the side of the road, and then we stopped at another kampong, Watu Roga. The whole place looked ideal, with old style houses, tombs in the plaza, primitive looking folk, etc., and it is all very near Ende. We talked with a couple of the men, and they said that the kapitan (district chief) was in the garden at kilometer 10. We said we would come back later. I decided to take this kampong, or rather this double kampong.

634 In the afternoon we went to see the Ende radja.
124 There was a large gathering there including five Chinese, two hadjis (one kapitan of Nggobe, the northern half of Ende town, and the other from

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764 burial as unhygienic. The commoners always
565 buried their dead simply. Funeral feast costs often bankrupted the relatives of the radja. I must find out how the funerals are run now. Perhaps they merely bury the dead. I remember that I heard one fellow call the tombs in the plaza "old" ones.

776 They knew about nitu and dewa and moyang, and there must be plenty of pagan beliefs here, even among the Catholics.

872 There is a mission school here in the kampong.
[797] The assistant has finished five grades of schooling in Ndona.

291 The clothes here consist of a sarong for the
178 men (old style) although this is changing fast, a sloppy sarong worn even up to the shoulders for women, and a closed, v-neck blouse, also
[302] worn by the women. The latter have a peculiar topknot coiffure. The sarongs are made by women,
286 and many people are presently weaving on back bar
531 looms. The colors are mainly bluish and the designs are mostly small.

527 Tomorrow is the Flag Day of the Republic, and
124 I will instruct the assistant in the pasanggrahan. Sunday I will explore the kampong. As usual, they have a holiday whenever there is the slightest excuse for one.

622 One thing I did not ask about, but which I must find out about later, is how the kepala kampong is elected or chosen.

693 Also I forgot to say that there were some re-
624 marks about how, in an adat case, where the four
622 mosa laki are judges, the kepala kampong may
565 "mix in" but may not judge. Also, he may mix in only if he is of the bangsawan. This evidently means that some kepala kampongs are bangsawan and others are not. I must get this kepala kampong picture straight.

614 The main suku in Watu Roga is Wanda, and the main one in Roworeke is Odja. Aside from the

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349 set on the rafters a similar chest with bones of
766 the old ancestor of the Odja suku. I was told
769 that this has been there for hundreds of years,
614 but then it was reckoned that it had been there
621 for at least seven generations. It too was covered with ikat clothing. There was no drum in this one. They said that when the ancestor suku feast is held, hundreds of people gather here and buffaloes are killed, as was true in the other place. All around are many other stone cist tombs, all graves of descendants of the big
342 Odja. There are some high houses here, but most of them are lower in construction.

286 In Padjambu we saw many women spinning and weaving. One girl was pressing cotton fluff on a primitive wooden wringer arrangement in order to flatten it before spinning. It looked just like an old-fashioned clothes wringer. We saw an old woman preparing the loom threads in the first stage of ikat work. The white threads were wrapped with fiber windings. We saw several ikat sarongs, all of which were heavy and dull in
[435] color. The kapitan said that I could buy one for
[181] fl. 150.00 and another for fl. 250.00. This again shows the grasping character of these folk.

123 I forgot to say that the kapitan wants to go to Larantuka with us. I refused to let him go along. Also, at the Odja ancestral bone bundle tower an old mother said we had to leave an offering. We left some cigarettes. Perhaps they wanted money.

286 These ikat things are all over. I don't like
386 them very much, but they are genuine. The cotton
531 is grown locally and is pressed and spun. The dyes are blue and black and are made from indigo leaves. The ikat work is done with ties of fiber.
[438] Indeed, the only trade material used here is the red dye they buy in the stores. They also weave regular cloth, but the colors are always dull. The designs are small and indecisive.

War
000 population of seven hundred. Some of the houses
342 are large, but most of them are simple. All ex-
343 cept the barns are not built on piles. The roof
513 overhangs. It is made of alang-alang grass thatch. Beneath it is a small plated-walled in area where there is a large bench for sleeping. There is also a bale-bale [sleeping bench] under the roof and often in front too. Here sit the women while they work. If there are two families to a house, one sleeps on one end of the bench and the
[417] other on the other. There is no partition. This
364 kampong is not fenced in as is Leloba, and the
231 pigs run all over. This is an illustration of
797 what the mission does. It keeps the kampong
872 clean. In Wailolong there is a school of three
346 grades with two teachers. There is also a chapel as in other kampongs. The church to which everyone here goes on Sunday is in Riangkamië, but since this was burned they go to one farther off.
[771] The people here seem to be more on the pagan
144 side, although the racial mixture is about the
142 same. It is notable how most of them are standard Negroid, but many, especially the women, are nearly white and Caucasoid. Many children have brown hair or hair which is partly brown.

[249] Cotton is grown locally and is pressed and
286 spun here. They spin thread on wheels as in Ende,
●531 and also can spin with a spindle as they walk along. They weave on the regular horizontal backbar loom. The colors of the woven cloth are blue and black mostly. The designs are even poorer than those in Ende. All is ikatted. And the
[562] cloth is very heavy. Different designs are used for men and for women. They say that a cloth takes a year to make.

463 There are evidently no (or nearly no) crafts-
411 men here, and everyone is a farmer. I see many men with spears, but have not yet seen a bow. A
304 few old people, it seems especially the women, have a little tattooing, and the guru says this

771 the young folk are Christian. Most of the old
[624] people are largely pagan however. There are no other obvious signs of pagan religion in the lower kampong. The same goes for Weol.
342 Here there are more round houses, but the new ones are all rectangular. At the entrance of
778 the kampong there is a mound which I must ask about. It looks as though it might have been a cult hill. Then there is the holy tree and the stones around it. The photo of the stone figure, Ine Amba, which Vroklage gives as from Weol, is really from a kampong which can be seen across the rice fields.

621 There are many old people here, including two
[624] remarkable old men, one of whom is one of the two tuan tanah in the kampong. This is a double kampong, with two main parts, and it has therefore two tuan tanah. The children here are
[515] dirty and so are the adults, for the most part.
[231] There are pigs all over. However, the houses
[361] are better spaced than, for example, in Laran-
[291] tuka kampongs. The people here have poor clothes, and many, especially the women, were seen with
304 filed teeth and some of them with teeth beautifully blackened. We noticed no tattooing nor cutting.

243 Looking off from the high kampong one can see the wet rice fields below. These are in wedge shapes with a common center. There are many adjacent, star-shaped arrangements. This is unique in Indonesia. The priest says this is because it is easier to fence them in this fashion, but I suspect there is some cosmological significance, perhaps reflected in the circular houses too. The houses have all sorts of decorations
342 on top of them. The round ones seem to have an
● 531 upright wooden thing on them. The rectangular ones have at the ridge ends a stylized pair of wooden horns, often with a bird in the middle, and some with two birds, one at each horn tip.

[See pp. 390-91 of Vroklage as cited in bibliography cat. 113--Analyst]

000 614 592 342 178 have a taboo on lusa. There are two panga here: Rosong and Nggurus. Each panga has two houses, and thus there are four in all. There are more houses, however, and these are of the non-wool newcomers, especially those from Ruteng. In addition to the four old houses of which two are built in the old style and one in the new style, there are: one round house belonging to the newcomers, mixed; three new style houses of newcomers, mixed. The reason that there are only three original houses is that one of the pangas has people living in a temporary, awful long tumbledown shack, wherein live also some newcomers. This is to be torn down as soon as two new style wooden houses, now under construction, are finished. In one of these will live the newcomers of the shed, and in the other the panga folk now living in the shed. Thus the houses are:

1. Tuan tanah house, new style, panga.
2. Round house panga.
3. Round house panga.
4. Small shed with one family who should live in number 3. It is beside the latter.
5. Round house newcomers.
6. New style newcomers.
7. New style newcomers.
8. Small shed newcomers.
9. Long shed mixed panga and newcomers.

Number 9 will split when the two new houses are finished, and the newcomers will go to one and the panga folk to the other.

342 ● 531 554 624 I asked about the roof ornaments. The horns are pretty clearly a sign of the tuan tanah's house. The other type, the straight upright rod, is an ordinary decoration. Some of the horns have a bird head in the middle, and I have seen birds on the horn tips, but not here. The tuan tanah of Ndung has the horns, but in the center there is a human face.

524 In the afternoon on the alun-alun in Ruteng we saw a bamboo-clapping game. Two parallel bamboos were placed on the ground, and squatting behind them, facing each other, were two pairs of women. Each pair held two bamboos in their hands. These bamboos were placed athwart the lying bamboos. In unison they banged the bamboos three times against the sticks which were lying down, and on the fourth beat clapped them together, sliding them across on the sticks. Then the girl tried to hopscotch between the moving bamboos so that her ankles would not get caught on the clapping together of the long horizontal bamboos. The clapping went faster and faster--one, two, three, four --until she got caught. A man tried it too, and then some others. This is unique [actually [171] rather widespread in southeast Asia, for example, in Hainan, Philippines, Indo-China]. The mandur said they usually do this in moonlight with long rows of clappers, and with several pairs, male and female, doing the hopscotch stuff. They also have this in Larantuka and Ende.

824 Teno does not mean tanah, the latter being the same in Manggarai. Teno means the kind of wood used for the lodok post. Hence, tu'a teno.

342 On the house ridge of the tuan tanah of ●531 Ndung between the wooden buffalo horns is a 237 human head of wood. Could this be related to [171] the Toradja use of human heads berween horns, and also connected with the horn headdresses of the dancers and whippers here? The horns are used only on the houses of the tuan tanah. On other houses different decorations are used. The horns indicate that there is a drum located in the house on which they are placed.

114 Notes from Mennes (Koloniaal Tijdschrift, XX, 1931; (1), 384-390): 1

1 [See bibliography, cat. 113 --Analyst]

361 kampong, or rather two suku living there, one
614 living on the level of the road and the other
621 a bit down the hill to the rear. However, they are adjacent. The two suku are Naru and Lodo.
[211] At the road border of the kampong a bit in from the road, standing against the skyline, is a row of tall roughly chiseled stone pillars looking like gigantic stone age scrapers or axe heads. They are thin and tall. They are set on a rectangular stone mound. Surrounding the
[417] kampong is a raised stone border as is typical of all kampongs in this region, so that the kampong itself is located down in a stone wall enclosure.

346 Below the first row of stone pillars there
769 is another with just as many stones. It is also
• 531 set on a mound. Just below this stands the umbrella-like ndaru for male ancestors, and on one side there is a living tree with Y-branches at the fork. Stones are heaped around the ndaru and tree. The ndaru is about twelve feet high, and consists of a single pillar with thatched cap. The pillar is made of hebuh wood and is carved in fancy designs which are hard to make out. It also has eyes, a nose and a mouth (on another one, in Brova, the eyes were made of white shell). Looking under the cap I could see that the pillar forks were in the shape of a U, and so it is really about the same as the Nageh peo, but less clearly Y-shaped and covered with a cap.

342 To either side of the plaza, which was of
361 earth, stood a line of houses, which were small and had rather low roofs. These houses are set on piles. On one side was the house of the
624 mori ndaru, who is also the kepala kampong.
769 The mori ndaru is the highest man, like the tuan
346 tanah, and he is the one who sets up the ndaru.
565 There can be more than one ndaru per kampong.
554 Evidently any bangsawan can give a feast in
574

624
565 order to set up a new ndaru, and thus increase
554 his fame. However, a common man cannot do this.
769 Buffaloes must be sacrificed on such occasions.
346 Also, buffalo sacrifices are needed for putting
574 a new roof on the ndaru. There is a "younger"
[782] mori ndaru who lives on the other side of the plaza. This has some relation to the elder and younger brother stuff mentioned in the manuscript report on Soa by a priest. Mommersteeg[1] has lent me this report. The mori ndaru house
342 has a wood post in front, on either side be-
624 side the steps. They are rather thin and low
532 and are carved in a human form. This is known as the ata deo, or rather these are the ata deo.

342 Also, beside the door of the house and on the
● 531 porch are two richly carved wooden rectangles measuring about 3x2 feet. This looks like the
[171] Balinese stuff and consists mainly of scrolls so far as I could see.

237 Not only on the houses of the mori ndaru
342 but also on others, we noted many lower jaws of
531 pigs, wild pigs with tusks, deer horns, and buffalo horns. These are partly ranged along a rack under the roof eaves and partly, especially true of the buffalo horns, stuck in beside the wall of the porch. We later found out that the ata deo may be used by others than the mori ndaru, but evidently the carved wood slabs are only for him. I saw some especially elaborate lower jaw carvings on a barn in Brova.

346 In the lower kampong, Lodo, which has a low
231 stone wall between it and Naru, there is the
[624] house of the mori ndaru (thus each suku, voi, has a mori ndaru, and there may be more than one per kampong) and the rest of the things just mentioned. The ndaru there, however, has a worn-out roof, and when I asked why there had been no renewal they said that they would do so, but they would have to get the buffalo first.

[1] [pastor at Soa -- Analyst]

342 Also, Lodo seems poorer in general and has fewer and less spectacular stone pillars. Many of the houses here have double front porches, one behind the other.

346 769 237 224 Each of the two sections or kampongs has a female ancestor house, called a bhaga. It is a simple rectangular small house inside of which are many horns, jaws, and a fireplace with an earthen base and three stones on it. Cooking is done therein during feasts. I can see here many clear reminiscences of a hunting level. For example, the jaws seem to indicate this. [171] This is just like Mentawei, and, for that matter, Punan. And the people here still do a lot of hunting. They also have hunting rites.

582 614 The mori ndaru and kepala kampong of Naru is easy to talk with, and he said that they may marry in and out of the voi, but such marriages must be within the same turunan, i.e., there are evidently larger groupings of voi. He said, for example, that the people of Lodo and Naru could intermarry, because they were all descended from Naru. I got a real rise when I asked him 776 784 124 824 769 about the bapu, i.e., the spirit in the hebuh tree who is also thus in the ndaru, which must have its post made from the hebuh tree. I read that the name of bapu was taboo and they said that indeed this was true, that formerly there was no mention made of it. They still regard this somewhat secretly and looked shiftily when I mentioned it.

782 346 531 342 When there is a sacrifice they must always smear some blood on the ndaru. The house of the mori ndaru, and any other house which has the elaborate carvings (which are evidently a sign that the owner has built a ndaru) are called [789] soa wadjo. The report I have says that wadjo means strong and also having a sense of magic power.

582 565 When I asked about marriage rules, they were

We.

342 178 old type, because it has low wooden walls, whereas the old ones had the walls to the floor. The first change was thus, and within ten years the rectangular house is sweeping the country.

342 [592] Inside this house (and before we entered the man worried as he said perhaps I would tell the police that there were more than three families living in it; indeed there were eight! and the law says only three), everything was dark, and several fires were burning on the floor and smoke was everywhere. There were a couple of low windows in the low walls, but even these were lacking before. All over men, women and children were sitting or reclining. The planks of the flooring were roughly worked with big cracks in between, but they were worn smooth by years of bare feet. In the rear was the apartment of the tu'a mbaru, set off by a low wall. Other spaces were not set off until night, when mats were hung up between them. There is not much privacy here. Looking up I saw the intricate network of rafters, with ropes binding the whole thing. And above this were the big mat holders for food. Long rows of ear corn, unshucked, were hung on the beams. The main post was the center of everything, but I did not see the food shelf for the naga, as I did not hear about this until later.

342 ● 531 178 The conical roof is beautiful. This was an ordinary house, with merely an upright stick above the tip. Formerly, only the tuan tanah house could have horns, but I note that now many houses, rectangular ones (but I haven't seen any round ones that use the horns illegally) use horns illegally. Some horns are accompanied by birds. One set here has a bird in the middle and a bird on the tip of either horn. Another has a human head with horns like arms (looked like the human figure atop the Ngada ngadu).

614 I found that the Tjepang va'u is the main one

We

614 and these are the keys to the stuff: wodja bakok are the same as lampang. The meaning is "white rice." Lampang means "stocks" wherein new slaves are put to keep them from running away. The totems newly inserted are:

[784]

lavo	mouse
kaba	buffalo
paku	a leafy vegetable
betu	a kind of mouse
pake	frog
peti	a kind of bird

614 764 784 756 178 Naked burial is called gilo. Note that this used to be a totem of the Pau va'u, and it was given up via a big feast in 1932. At the same time, the buffalo taboo of Pau (Pau therefore does have a food taboo, or rather it did), was given up too via the same feast. In regard to the naked burial, the people decided it was too much trouble, and I suppose they felt they might as well get rid of the buffalo taboo at the same time. To do this kind of thing a va'u must consult a mbako to see if it is all right. If so, they have the feast called kaba oke tjek'i ("buffalo removes the taboo").

nggevo red bean (different from the lusa)

531 622 I asked if it was right that the radja has no horns on his house as he is not a tuan tanah. They said yes. He has no relation with the land. But nowadays there is plenty of illegal use of the horns by non-tuan tanah.

782 It is true that an offering is always made at the vatu Veol before starting garden work. This is as Coolhaas[1] says.

829 No one is able to draw a map of Flores and Indonesia and the world.

212 Fifty years ago (and even forty years ago) no

1 [See bibliography, p. 113 -- Analyst]

We

526 face as well as on their body. In regard to girls who like men who have hit the eye of an opponent, he says that one should merely say that girls admire clever whippers (like athlete lovers in the United States).

The only sports followed are soccer and raga.
524 Card games are new and rare. (I noted that he bought a pack recently.) Also, there is a stone in a hole game. There are many children's games.

[595] Dances here are only local dances. There is
532 no sculpture, but they do have the old images. In regard to these old carvings, they do not know who made them. Note the petrifaction myth
773 regarding Ine Amba. I don't know the story about the Vatu Veol, but I think he has it in his notes.

778 Note: On the map there appears the high little hill near the tjompang. This is called "the place of sunning selves before." Here the people used to sit for sunning themselves, and many still do. However, there are no rites connected with this. It is probably impossible to link this with a sun cult, as in Ambon. It is in the right place for it, as it is a bit off from the old site of the kampong, and on a nearby hill, as in Ambon, where the sun mound is a bit off from the kampong on a hill. Note also that it has the "sun" element in it. And its name was "bangka" ("former") which also applies to the old kampong site, which is called "Bangka Veol."

● 531 There is quite a bit of wood carving on the houses, especially on the decorations on top. Ordinary, clever men do this. The only real
534 musical instruments are the drum and the gong (and they are amazingly good at them). Bamboo flutes are for individual amusement only; they are not festive instruments. Thus the drum and the gong are the only instruments with any "standing".

[i.e., the assistant --Analyst]